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THE
KOREA MISSION FIELD.

Vol. V.

SEOUL, KOREA, 15TH DECEMBER, 1909.

No. 12.

IN VISION.

Back to the lands of Orient, the Orient Christ is come ;
Bend low your souls in worship, let heedless lips be dumb
In wordless adoration before His inmost shrine ;
The Nazarene rejected is clothed with Love Divine—
Back to His own, He cometh, your living Lord and mine !

Cast from the heart of Asia, He tamed the savage West,
Against His seamless garment, its thronging millions pressed ;
Full sore the travail of His soul, and long the way He trod,
Until its tribes acclaimed Him a Savior and a God ;
Though dimmed their Heavenly Vision descending from its skies,
Yet still men cry, "*Rabboni*," and in His name arise—
Now 'mid His own, He standeth, in larger, fairer guise !

Thy Star whose olden splendors illumed the Syrian blue,
Athwart the heavens shining its glories shall renew ;
Thine ancient Chosen wove Thee the mocking crown of thorn,
To-day, Thou holdest Empire above the shame and scorn ;
Thou art the King of Glory, whate'er the foolish saith,
O Lord of Love immortal, O Lord of life and death—
Breathe on Thine Asia's children, Thy Spirit's quick'ning breath.

Thy kindred nation wanders in exile thro' the lands,
And rises this, Thy Chosen, exalted from Thy Hands,
Ordained to lead the peoples to fuller life and free ;
This hour for *Asia's leader*, we lift one, mighty plea— :
Thro' spirit-throes and tumult, guide her, the tempest-tossed !
She waits Thy Self-revealing, redeemed at boundless cost—
Send down the brooding Heaven, Thy fiery Pentecost !

FLORA BEST HARRIS.

(June 20th, 1909.)

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

EDITED by LILLIAS H. UNDERWOOD.

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EDITORIALS.

It was stated in our hearing the other day, that many of the missionaries consider that the province of the FIELD is simply to supply information to friends in other lands of mission work in Korea, and that on this account, many who subscribe for several copies to be sent home, do not see it at all themselves.

This is not our ideal for the paper. It is really the one English publication in Korea, for the missions, and should be in every sense their organ. Not only should it carry a message to those afar, but it should inspire and encourage those on the field.

By a mutual interchange of thought, and discussion of methods and work, it should be a stimulus and help, to better work and better methods.

There is too, a good deal of important mission news, which many in the remote stations would hear in no other way, and it is only by such a real personal interest in the paper, that we can make it interesting to friends across the sea. We want thoughtful articles on questions of moment, and live inspiring news, and we plead that your editor be never submitted to the pitiful resort of copying old mission reports for the sake of filling up space.

The fiftieth anniversary of missions in Japan has just been celebrated, and we recommend our readers to secure a copy of the "Japan Evangelist" which gives a report of this most interesting occasion, for it is full of matter which should be helpful and suggestive to us, a younger mission.

We were especially struck with the statement that *only 3%* of the graduates of the theological seminaries, go into the ministry: that there are no Christian doctors or lawyers in Japan, and especially were we surprised to read the statement of one of the speakers, a Japanese, that "Leading men of letters, at present are rather anti-Christians. At least they are entirely out of "the Christian pale." Still further, the remarkable assertion was made by the same speaker, that "although there is beginning to be a recoil in the literary world of Japan, from an immoral naturalism, toward religion, it is religion which is passive this time, simply because religion does not understand the real phase of the time, *being entirely out of touch with the spirit and true condition of the literary world of Japan.*"

This is if true, deplorable, and more than worth our while to note and take warning.

PERSONALIA.

We rejoice to welcome to Korea Bishop Harris of the Northern M. E. mission, who has spent many years in Japan, and who for some three or four years has been Bishop both of the Japan and Korea missions of that denomination.

Near the end of last October he came here to take up his residence for some years at least. We cannot but feel that the presence of a man of so much consecration and spirituality, as well as so much personal magnetism, will be a great blessing to all the missions, and the fact that he speaks Japanese and is so thoroughly en-rapport with them, will be an added asset for the mission cause of extreme value, while it must certainly be an immense gain to the work among Japanese in Korea to have the benefit of his experienced services.

In a sermon delivered at the Y. M. C. A. on Nov. 4th, the Bishop said in speaking of a friend in America that a man must be smitten to speak for God with the greatest power.

The Bishop has himself, very recently passed through just such an ordeal. Only a few weeks ago on the 17th of September, his helpmate for many years, Flora Best Harris, was called to her reward. We did not know Mrs. Harris personally, but like thousands of others knew her through the many helpful and inspiring hymns, which she composed, some of which have been general favorites for years. The sincere sympathy of the whole community is with the Bishop in his great loss, which is ours too, since the church militant in its struggle with evil needs, every holy and beautiful soul, every voice in the wilderness that can speak a word of cheer, and sing a song of inspiration. The poem on our first page, taken from the *Japan Evangelist* was probably her last composition, written for the 50th Anniversary of missions there, but in a peculiar way even better suited to Korea, so far as spiritual leadership goes.

The settlement of territorial limits which made it unnecessary for the Presbyterians to open Won Ju, left Mr. Lampe, who was appointed there, free for the place which was clamoring for him in Syen Chun, for which he left Seoul in October.

Messrs. Welbon and Crothers with Dr. Fletcher—who arrived in September—will open Andong as soon as it is possible to establish their residences there, but owing to the rumor that foreigners were coming, the price of property has risen, so as to make it impracticable to get good sites at present, and Mr. Welbon's family and Dr. Fletcher are therefore still in Seoul. Meanwhile the sad news has come of Mr. Sawtell's death from typhoid fever.

We are all rejoicing over the return of Mrs. Moffet from America, tho we regret she stole through Seoul so quietly we did not get this word in a previous issue.

Bad news has come from the north of a fire at Kangai, which destroyed the lumber for one of the homes, and will delay greatly its erection, not to mention the large financial loss.

The money for a mission site at the East gate Seoul, with which a rascally land agent absconded, has been all recovered.

A concert was given in Seoul, by the foreigners, on Wednesday evening, Nov. 10th, for the benefit of the orphans of the English church mission (S. P. G.) and for those of the Jesuit mission.

Miss Luther of Japan who has been in Korea some time, working among Japanese women, has lately received permission to remain here a year, and came to Seoul early in November.

Miss C. F. Mair and Rev. L. L. Young, both of Hamhyung Kango, were married in Seoul, Nov. 10th.

The Leper Hospital has been opened in Fusan by Dr. Irvin. We hope to give our readers more in regard to this later.

In a letter from Mr. Bruen, we learn that in preparing the casket for the remains of their beloved "An Moksa Ponine, Mrs. Adams, the Koreans gave and engraved the silver plate. And he adds that they lined the entire way from the house to the grave, where finally several thousands were gathered." It is sweet to see the love they show for those who have served them.

A CHRISTIAN KOREAN CELEBRATION.

Dr. and Mrs. O. R. Avison, accompanied by only one of their seven children, returned to Seoul from America early in October last, and were joyfully welcomed by their friends and fellow-workers of every nationality represented in this very cosmopolitan community.

On Thursday evening Nov. 4th the Koreans connected with the hospital, gave a little entertainment in celebration of this happy event. Only a half dozen or so of foreigners—most of them officially connected with the hospital were invited, the affair being entirely Korean and intended as an expression of the affection of his Korean assistants and friends for the doctor, to whom, I may add, it was an entire surprise. The room was very prettily decorated, and music was rendered by some of the young ladies who had learned to play and sing in the girls' school.

Speeches were made by several Koreans, expressive of their high appreciation of Dr. Avison's self-sacrificing labors for and with them. Dr. J. S. Gale also made one of his kind and happy addresses, which voiced the cordial feelings of all, and made every body feel better, even better than before.

Dr. Avison being called upon, thanked his friends for their good will and good words, gave an outline of some of the difficulties they had met and overcome together, and expressed his dearest wish that the people in connection with the hospital should be earnest Christians doing *Christian* medical work, and that Korea should have an efficient corps of Christian doctors and nurses.

Before separating, the guests were invited to partake of such a generous feast as only Koreans know how to provide. Tables were loaded with all sorts of Korean delicacies as well as coffee, sandwiches and cake.

But we cannot close this very meagre report of a delightful occasion, without a reference to the address made by Dr. Kim Pil Soon. We remember him well as a country boy in Whang Hai Do, some eighteen years ago, and a little later when he came up to Seoul to attend school, under our care, and we remember too how his

devoted mother spent a night alone on a wild mountain top, praying for her son. Now he is one of the recently graduated physicians. He is the first of the medical students who studied with Dr. Avison, and as he told of the trials he had encountered we felt that his preceptor and himself indeed deserved our profound respect.

There were no books in Korean, he had no knowledge of English and very little of Chinese, his previous education amounted to little more than the rudiments of ordinary learning, and on this account, and the difficulty of the subjects, it was absolutely necessary for him to study with his teacher at his side. They were constantly interrupted by other duties, and the calls of patients or foreign visitors. The text-books were translated only as lesson by lesson they went over them, new words must be coined for new ideas, and when translated were bit by bit memographed to make a few copies for other students. When the anatomy was all finished—Gray's Anatomy,—some of us know what that means,—it was destroyed by fire before it had been copied. All this made a sufficiently stupendous mountain of difficulty. Dr. Kim worked nearly fifteen years for his degree, all the time serving as drug clerk, nurse or assistant in the dispensary and hospital, but he gained thus with his book knowledge invaluable practical experience in medicine, surgery, and pharmacy. Many a time he became discouraged and thought he could never reach the goal. Many a time there seemed neither pleasure nor profit in the work, and he was ready to give it up, but his teacher's zeal never flagged his hope and courage never failed, and so to-day we have the beginnings of a thorough-going medical college established, a sufficient number of medical books already translated, and others on the way.

The hospital by the strenuous work of the doctor and his assistants, the generosity of Mr. Severance, and above all the blessing of God, is now an effective and comparatively complete medical plant, equipped with everything necessary to bring it up to date. There are two foreign nurses in charge, and a nurses' training school in which the students receive besides their practical training, regular courses of study followed by examinations and certificates.

There are two evangelists in connection with the hospital, who meet all dispensary visitors and present the claims of the gospel, visit the convalescents in the wards, and also those who having shown an interest have returned to their homes.

There is a reception and book room on the hospital compound in charge of its evangelist, and a little church has gradually grown up which has an attendance of 150 people. This church has not yet been regularly organized, but soon will be. It is under the care of Drs. Avison and Hirst, tho Dr. Underwood has official supervision.

At the last annual meeting of the Medical Association, it was resolved to have one union medical college in Seoul for all Korea to which missionary doctors from other stations should, with the permission of their boards, go for a stated time, every year to assist in the lecture courses.

This college has now a number of students in training and expects to graduate the next class in 1911. The future requirements for admission will be, that the applicant must have graduated from a school of the grade known in the East, as "middle school" about the same as our "preparatories" in America. The applicants must also be Christians.

At present it is not possible to make the educational conditions so strict and the student is practically only required to have enough knowledge to make it pos-

sible for him to take the course required in medicine. The ordinary instructors are doctors Avison, Hirst, Kim, Hong and Pak, and Dr. Pieters and Miss Burpee who give lessons in English and mathematics. Dr. Reid of Song Do will this winter give two courses of lectures. One on diseases of the digestive organs, and one on medical evangelism, especially in connection with the opportunity the doctor has for personal work. The regular course is to be four years, and the curriculum includes, Anatomy Physiology, Chemistry, Microscopy, Biology, Physics, Pharmacy, Materia Medica, Bacteriology, Histology, General Diagnosis Therapeutics, Physical Diagnosis, Pathology, Medicine, Surgery, Surgical Anatomy, with practical work, in the dispensary, wards, and operating room.

Many of the necessary books are already translated and others are well under way. Special work for eye ear nose and throat with, optical work, serum therapy, electro therapy and X ray, will come in the fourth year.

The three Korean doctors who are assisting Dr. Avison now in the hospital and medical college, are doing so at considerable present personal sacrifice. All of them have had more than one definite offer for twice the income they are at present receiving, and any one of them could in various ways make much more, if he chose to work for that alone, but they have all become filled with the spirit of sacrifice for Christ's sake, and enthused with the idea of establishing a Christian college, with Christian doctors, and have definitely decided to yield their own personal profit for the sake of His cause and in so doing are really taking the surest road to their own future advantage, for they are adding to their experience and efficiency gaining a good clientele, and what is more an uplift in character, which will be of incalculable value, while their example will be an inspiration to hundreds of other young Christians. While Korea has such young men as these, her future is bright with hope. God bless them and the work they are doing.

IN MEMORIAM.

NELLIE DICK ADAMS (MRS. JAMES E.)

September 15th, 1866.

October 31st, 1909.

A familiar and loved presence has been taken from us and it is with reverent affection that we shall try to set down in writing a few tributes to the graces that crowned that life and cull from her experiences a few of the deep lessons she had learned.

From her sister in law, Mrs. Baird, we have this

"I first knew Nellie Dick when she was a child of five and I of seven years. With her large dark eyes, fair complexion and golden hair, I thought her one of the most beautiful little girls I had ever seen, and I had never known a gentler one. Years of separation intervened, and we were seventeen and nineteen when we met again, but I found her little changed from the lovely child that I remembered. For the next seven years we worked together in the Young Ladies' Missionary Society, the Christian Endeavor, and later the Young Women's Christian Association. She was naturally so retiring, so distrustful of her own powers, that public service for the Master was at first a great trial to her. Weeks and months passed by, I

remember, before she could bring herself to take her turn in audible prayer in the meetings of the Young Ladies' Missionary Society, but when at last the battle was won, she seemed transfigured with joy. It was wonderful to see one of her natural timidity led on step by step to various forms of Christian usefulness."

"It was at a summer Bible School taught by Dr. H. Grattan Guinness, that the idea of becoming a missionary was first brought to her attention. Not long after a very dear sister went as a missionary to Africa, and from that time Nellie's determination to follow her example in some part of the mission field, never seemed to waver. It was a very natural culmination of the years that had gone before."

Mrs. Woodbridge O. Johnson who was with her in the early days of the work in Taiku tells of her memories of Mrs. Adams as a pioneer missionary in a heathen city.

"When Dr. Johnson and I first landed in Fusan we were told that we must start the following morning for Taiku which was four days' distance inland, because Mr. and Mrs. Adams were there without a doctor and Mrs. Adams was not very well then. They had gone up two months before into that rather inhospitable city and I remember Mrs. Adams' courage was commented on at the time. In the morning we started and by the afternoon of the fourth day my chair was set down inside the mud walls of the compound and a sweet woman with a beautiful face framed in great coils of fair hair was waiting to welcome me. In the days which followed we experienced the usual privations of pioneer life; a scanty larder, a doing without things we had been accustomed to, a restricted social life further hampered by the necessity of conforming to Korean custom. But I never heard her complain of any thing at any time. She was doing the work she loved and she was serene and happy in it. The inside of our compound was not a thing of beauty. We had the customary dirt court surrounded by high mud walls impossible to look over. The only beautiful thing in sight in Winter was the sky. One day shortly after my arrival feeling depressed as I thought of the years ahead of me in those surroundings (for it never occurred to me we should move out of the city), I said to her, "Don't we ever see anything else?" "Oh, yes!" she answered brightly, "Once a year we go to the Annual Meeting." "Once a year!" I repeated in dismay, and then realized what manner of woman she was, daunted by nothing, absolutely brave, and happy as well under circumstances which most women would consider a cross.

Benjamin was born shortly after we arrived in Taiku, so she had during all those early days what many women would think a sufficient reason for not continuing study, but one of the clearest pictures of those early days is that of Mrs. Adams with a baby in one arm and a Korean study book in the other, and a teacher seated near by. Some of us thought that she worked too hard, but.....it was because she was early able to make herself understood that she was able to begin and establish the work among the Taiku women which, as some one has said, is her greatest monument."

A little later when a nucleus of believers had been gathered out from the darkness, with the joy of one who is realizing her highest hopes she entered into the work of instructing and transforming, under the guidance of the Holy Spirit, the lives of the Korean women whom the Lord was adding to the Church. Mrs. Edward F. McFarland has written of her here.

"Mrs. Adams' work for the women of this province can neither be measured

nor expressed in words. The very name 'An Moksa Pouine' stood for love and tender help and sympathy. My first touch with real missionary work when I came to Korea four years ago was in connection with Mrs. Adams at her Tuesday Bible Class for women. They met in the little 'sarang' building on the compound. I used to love to go with her and watch the expressions that would light up her face as she read to them from God's Word or taught them its precious truths.

It was always a particular joy and delight to Mrs. Adams when she could arrange her Taiku work and home duties so as to secure a few days of itineration and classes among the country women in places more remote.

Of the younger missionaries who have been privileged to have their first glimpse of country work in company with Mrs. Adams, Miss Mills writes of her as seen among the country women.

"We were used to her being 'our beloved Mrs. Adams' and it was a new vision I caught of her in the eyes and words of the Korean women, ('ouri sarang hanan An Moksa Pouine,') that was the special glory of the trip. She was their own Pouine. For years she had travelled among them and taught them in the big city class, had been interested in their dull uninteresting lives, and like Paul she 'had imparted unto them not the gospel of God only, but also her own soul, because they were very dear unto her.'

How simply and sweetly she told the story! How tenderly she pleaded! Never shall I forget the day in that crowded little room when she held out her arms in the shape of a cross and because she had taken up her own cross and borne it triumphantly she could tell of the agony on that other Cross with such passionate sympathy that the tears rolled down the wrinkled old faces made soft and sweet in the thought of what their God had borne for them, and one after another they yielded to the tender yearning love of that God."

It remains for Mrs. Brnen, whose nearness as a neighbor and the natural intimacy brought about by the smallness of the community in its earlier days gave her a familiar insight into Mrs. Adams' home life, to write of her in this sphere of her activity.

"It was in her home that Mrs. Adams was made perfect. No one could see her there without being impressed by the pervading spirit of true hospitality, the mutual helpfulness and sweet companionship between mother and children. The same spirit which made her home life beautiful made her a power among the Korean women.

Dr. Johnson who, as has been written above, came in the very early days to join the pioneer missionary family in Taiku has had a physician's opportunity for intimacy and acquaintance with Mrs. Adams and it is fitting that his tribute as physician, observer and friend should be the climax of this brief memoir.

1897 "It was in December, 1897 that I first became acquainted with Nellie Dick Adams and only a month later I had an insight into her character that was a surprise. She told me that Mr. Adams was going to the country for a month's preaching trip. Little Benjamin was only ten days old and Mrs. Adams was still confined to her bed. "Do you mean," I asked "that he will be away from Taiku a month travelling all the time from place to place where you can't reach him by mail or messenger if you want him to come home?" She replied that she would write to him frequently and send messengers, but that he could not say beforehand

just where he would be at any certain date. "But suppose something should happen and you should want him right away?" "Oh,!" She said, "We must trust the Lord about that." Never once did I hear her complain or express fear. This was not because she had none, for I learned as I knew her better that in some ways she was naturally quite timid and nervous. But so constantly did she dwell in the secret of His presence that her weakness was made strength and her fears and doubts were never expressed to others.

Often while walking back to my home from a visit to see her or one of the children when ill, I have said to myself, "Why is it that I feel so much quieter and easier in mind than when I entered the Adams' house?" The anxiety or care about the hospital or some Korean patient, had not been removed. I had not mentioned it during my visit, but it did not weigh so heavily as before. I went in tired and worried. I came out rested. Surely because I had been in contact with one who drank deep of the water the Master offered, and from whom sprang forth living waters to refresh and strengthen all with whom she came in contact. None of us can ever forget her sweet smile. An hour before she died she asked whether she might not see the children. Benjamin and Dorothy, and little George, were brought in, and she smiled that sad sweet smile to each, that made us who stood by almost break down. Then she said a few words to each and to Mr. Adams, and the lips began to grow too stiff to talk. Mr. Adams asked her whether she felt near the Master. She made a movement to stretch out her arms and replied, "Oh, yes, I can see Him!", and so she passed away.

DIVISION OF THE FIELD.

The spirit of harmony existing between the various missions in Korea has been remarkable from the very start, and an effort has always been made as far as possible, to avoid overlapping, which is the most frequent source of friction, and waste of money, time, and strength. Nevertheless as the work grew, and extended often in a natural way, churches starting up without the knowledge of the missionary, in various directions, and as other missions came into the country, it was to be expected they should settle in the main centers, and thus there has been more or less overlapping in later years.

Efforts have therefore been made looking toward the division of the field in such a way that the best economy of forces should be conserved. Some of the missions on entering the country had sought for themselves districts where they could be alone, and have a free field to work, and as a result they had their own exclusive territory assigned them by mutual consent, notably the Southern Presbyterians in the South-West, and the Canadian Presbyterians in the North-East. These missions were left more or less completely in control in their districts, having started from the points where delimitations were arranged with the missions with whom they came nearest in contact. But the division had not been perfect, and there was still much to be done.

The Southern Methodists had started their work in a right way, and had arranged for a very careful division between themselves and all other missions Northern Methodists as well as Presbyterians, so that they had a triangular bit of territory that was exclusively their own and for which they were responsible.

Every effort on the part of the others however had thus far met with imperfect success, and while there were mutual arrangements in certain portions of territory, the general division of the whole field, so that the various missions should have really a sufficient and proportionate territory, had not been arranged. A number of conferences had been held at different points at different times, but we seemed far from a definite solution, and at the last Annual Meeting of the two missions mostly involved, namely, the Methodist Mission North and the Presbyterian Mission, North, committees were appointed looking forward to such a division with power to act.

These committees met in Seoul, in Sept. last, and after continued conferences for some time, having arranged at previous meetings the territory and the population that was due to the various missions, we attempted to find some way in which without too much withdrawing, we could have the territory entirely divided. After considerable discussion, a plan was settled upon, by which mutual concessions were made on both sides, and as a result at the present time, the territory is fully delimited, and the hope is expressed that in the mutual exchange of churches in this way, so as to bring about this proper division, there shall not be on either side, a very great excess of those to be handed over from one church or the other.

The division arrived at between the Presbyterian Church, North, and the Methodist Church, North, took into consideration the work of the entire field, and was signed jointly by the committee of the missions, together with Dr. Brown as representing the Presbyterian Board, and the entire committee of the Methodist Mission, together with the Bishop. The only formality that still remains is for it to be submitted to the Methodist Board at Home, power having been given to Dr. Brown to represent the Presbyterian Board.

There still remained a slight difference of opinion as to the amount of territory that ought to be accorded to the Australian Presbyterian Church in the South. There was a certain amount of overlapping, and it was desirable that this should be avoided. In addition to this, the Presbyterian Church of Australia was contemplating sending out reinforcements so that they could manage a larger territory, and they came to the American Presbyterians with a proposition that we should hand over to them certain sections in the furthest extremity of our field which could be more easily worked by them. A counter-proposition was made to them whereby our Presbyterian Mission, North should be given in compensation a little more territory in the immediate vicinity of Fusan, and this arrangement having been made, the matter simply remains now for it to be submitted to the Presbyterian Assembly of Australia, Dr. Brown having united with the Presbyterians from America and having had power to act.

At the present time then, throughout all Korea the country is entirely divided, and there is little or no overlapping, all the American Missions having entered into this agreement with the exception of the Korean Itinerant Mission,—only 2 missionaries—the only other missions that have not yet joined being the Church of England, and the Salvation Army. Thus we find that now the great bulk of the workers are so divided that we can go through our territory without feeling that we are laboring where others have already been, and there is assigned to each missionary, or rather to each mission, a certain lump or block of territory, that must be worked by them or not at all.

DIVISION OF TERRITORY.



It is believed that this agreement, coming at the present time, just when the Church, the whole church of Korea, is asking for a million souls, will do no little to spur the people on, to greater efforts to bring about the results we are asking for. We believe that God is moving in these matters as well as in others, and we look forward to the time when possibly in Korea we may be able to have not simply a division of territory, but a *union church*, one united church of Christ working for the salvation of the whole country.

H. G. UNDERWOOD.

SPRINGTIME.

One year ago I spent the Resurrection Season in old New York State, and I thot all the springs of all the years had met in our old Dutch Dorp. Looking down our tree-lined streets, they seemed one long vista of blushing pink buds, bursting into a hilarious tangle of green as the days went by, until one could almost feel the pulse of the sap in the heart throb of the Spring. Such a new, full green it was! The college woods were tingling with the passion of it. It was one song everywhere. The arbutus, pink and fair as a baby's cheek, among the old dried boughs of the year that was dead; the full mountain streams, dashing and shouting in the exuberance of their joy; the great Adirondacks, greening off into the distance, all—all sang the same triumphant song of winter and death vanquished, of Spring and Life victorious.

And *this year*—Oh, this year!—I am *living* the Springtime in Korea, and never before have I even guessed what Springtime means, as God spells the word. Out into the woodlands we went, over the mountains and thru the valleys, and in "earth and sky and sea" 'twas Springtime. We saw it in the vivid, wet green of the barely fields, in the softening lights on the mountains, piled up behind more mountains, shading off into the Peace of God; in the exquisite delicacy of the frail little bluets; in the purple splendour of the "true flower," and in the simple sweetness of the wild apricot, here and there on the mountain side, where it held its burning cheek to the whispering wind. We heard it in the song of the skylark, trilling back to us out of the clouds, in the chatter of the magpie, with his white spots asparkle against his glittering blackness, and in the "kong, kong" of the partridge, a perfect pageant of color, too daring for man to paint. The California "cup of gold" and my old-home arbutus were not there; but I had no time to miss them in the never-ending delight of discovery. The violets alone would have filled my joy full—pure white nuns, modest brides in silver grey, debutants in silky blue and white, and prond queens in purple velvets—I had not dreamed bare, rocky, old Korca could give birth to a fairy band like these, but I had not seen her with the touch of Spring upon her. And the violets were not all. There were little blue stars at your feet, smiling "forget-me-not" into your eyes; white waxen bells, ringing music to your soul; crystalized dew-drops on their own bits of bushes; the dear little "grandmother flower," like a red-brown pansy, whispering "that's for thots" of *her*,—my Grandmother—with the peace and love of God in her eyes, and the silver halo that was above her brow, was on the little flower too. There were tiny yellow lilies, shaped like an old Grecian vase, pert little strawberry blossoms, an impish yellow flower, like the butter and cheese of childhood days, whole

brushes of feathery yellow, and yet a dozen more, and not one but would grace a high born lady.

Springtime on the fields, Springtime on the mountains, and "Springtime in the hearts of men." A new hope, a new love, a new life,—conceived in the soul of God, brought forth in the soul of Korea. Standing on the top of a mountain, picking out here and there in the crevices of the hills sixty-five little groups of mud-walled, thatched-roofed houses, huddled close together in their brown squalor, like a bunch of toadstools, it seemed as if the people of Korea were still buried away in the dead old past. But, stopping to rest in one of these little groups, politely termed a village, our old Korean cook, the light of love shining thru her wrinkled skin and tired eyes, told the old, old story. As I watched the straining eyes, and felt rather than understood the persistent questions demanding more and more of the new, new story, for this was one of the thousands of villages where it had never been heard before, I felt that even here, in the roots of Korea, buried deep under age-long ignorance and hopelessness, there was a stirring of life, a first faint promise of a Springtime. And so by the roadside, among the dark little huts, and later in our own rooms, to the many who came for a "sight-see" of these strange white-faced women, we told the story over and over again. Yes, I meant to say "*we*." Even I *had* to talk, whether I could or no, *had* to tell of the love that had brought me to them. They were so tired, so lonely, their lives were so empty, and they had come five and often ten miles to see—*me*! I couldn't let them go without at least a blind effort to make them see *Him*. Never shall I forget one woman. She listened first with wonder, then slowly comprehension came into her eyes—then joy and love—the love of God. "Oh," she cried, "I am hearing for the first time about God! You say He loves me? *He loves me?*" And I can still feel the elasp of her fingers around mine. Many listened in stolid indifference, a few laughed, but some *cared*, some *understood*, and went back to carry the Spring in their hearts into the villages that knew no God.

Once on the roadside we found a woman eagerly running toward us, exclaiming, "I've heard the Doctor's Pouine is with you! The Doctor's wife! In here is she?" My tears came too as I watched her clutch the hands of our doctor's Pouine, and press them gratefully to her heart, telling how the doctor had cured her boy in the hospital in Taiku. Walking besides us mile after mile, with a bag of rice on her head, so heavy I could scarcely lift it, she told us how her son had found not only health but a Savior, and how he had brought the story of his new life into their lonely home, and now she knew the Savior too. And so all thru the land where Winter still held the people numb and lifeless, they turned eagerly at the first touch of the Man of Love, who came to be Light and Life. But that was only the promise, the early Spring buds. For the full bloom of the Springtime we had to go out into a Christian village.

A few miles before we got there, I saw a crowd of little boys running toward us. Not dirty little boys, with ragged pig-tails, and torn clothes; but clean little boys, with hair cut short, smart little caps, and neat little Korean suits. Suddenly they stopped, lined up at the side of the path in a stiff little row, and saluted each of us as we passed with all the dignity and precision of West Point Cadets. Then they broke ranks and made a centre-rush for the well beloved Moksa, catching his hands, running at his side, eager lips and shining eyes telling the story of a new Korea,

that shall give a modern education and a fair chance to the boys that will soon be men. There is not a trace of Winter left in the Christian school boy of to-day. The men followed soon, as eager and as loving as the little boys, in spite of their courtly reserve, and graceful greeting, "Be at Peace." And last came my women, loving gratitude shining thru their tears as they told us how thankful they were that we had come to them. And with them came the school girls. School girls in Korea!? Girls who have *minds*? Girls who can learn things? Oh, this is Spring, indeed! When hope and life are come even to the unloved little *girls*! Clean and sweet and fresh, their eyes shine with the joy of learning, and the love of Jesus Christ.

But if you would see the perfect Spring, come with me, inside the little mud church. As soon as you enter the courtyard you can pick out the Christians, as they crowd around you in eager welcome and loving appreciation. But ask our friends, how far they have come. Many a one will tell you she has trudged five, ten, or even fifteen miles over the rough mountain paths, with a heavy baby on her back, or a heavier sack of rice on her head. My own trip had taught me why it is that "Are your legs tired" is the proper and polite greeting! And it was with a real understanding I listened to the invariable answers, "Oh, that's all right," "It makes no difference," or "Since Jesus came with me, it doesn't matter." And why had they come so far? To study the Bible for four days, with the help of their Moksa's and the Doctor's Pouine. And how they studied! So eager to learn, so interested, so tirelessly! Would you have guessed they had been born and brought up on the doctrine that women have no minds, are incapable of thought or comprehension? And how they sang! Unhampered by time or tune, with full hearts and eyes, they chanted their gratitude and love to their "Heaven-dwelling Father." You'll find no painful pauses in the time of prayer in Korea. So close do they live to their Father, that they want always to be talking to Him, and can scarcely wait their chance to pray. In one place we stayed in a little room adjoining the church, and not an hour could we wake in the night but one or more of these dear women would be praying softly alone, just loud enough for us to hear the murmur of her sweet communion.

But this is a religion that doesn't stop at the lips, but finds its way thru their poverty and want into the meagre pocket-books. Their little churches are built of "blood-money"—not money wrong from the life-blood of others, but money taken from the very necessities of their own lives, for the depth of their poverty is equalled by the richness of their love, that can only be satisfied when sacrificial giving has cut deep into the things they need each day to keep life strong and well. And even after they have given to God so freely, they still must do something for the loved Moksa, and the Pouines, for is it not thru them they have learned to know the God, who has so glorified living for them? Again and again they brought us chestnuts, potatoes, rice, and even chickens and eggs, luxuries many never taste, except on some great feast day, but given in such a sweetness of eager gratitude it would have been churlish to refuse. "Rice Christians," have I heard you say? Yes, if you mean by that Christians who gladly fast from their favorite rice, that they may give the more to God!

Springtime! Have you ever *lived* such a Springtime? When the beauty buried in the human soul, and the beauty buried below the sod, awaken together to the

touch of God, growing into the perfect flower, actualizing the beauty of His thought and plan? Oh, this Springtime is *mine*, in *my* heart too, for these are my people, and this is the land of my heart's desire! My work is here, a rich full Springtime work, with a love given anew each day by the Father of love, telling the story that is always new, tho it dates back 1900 years, and watching it day by day open up the hearts of men that God may enter, and keep an eternal Springtime.

THE CHRISTIAN EDUCATIONAL ASSOCIATION OF KOREA.

The following brief summary of information, collected by the C. E. A. for its own use in arranging for preparation and review of text-books, was kindly forwarded to the FIELD, by the Secretary Mr. Wasson.

The following are the result of questions put to those engaged in educational work.

A.—Text-books Prepared or in Course of Preparation.

1. Graded Exercises in Woodwork.
2. Mimeographed Lessons in Physics and Physiology.
3. Primary and College Physics.
4. Physics.
5. Physiology.
6. Elementary Chemistry.
7. College Algebra.
8. Nineteenth Century History.
9. English History.
10. International Law.
11. Burton and Bosworth's "Outlines and Studies in Acts."
12. Astronomy.

B.—The Persons Engaged in Educational Work Have Degrees as follows:

| Degree. | Number of Persons Having the Degree. |
|---------------|--------------------------------------|
| Ph.D. | 1 |
| B.S.A. | 1 |
| B.S. | 2 |
| B.D. | 2 |
| Ph.B. | 2 |
| A.M. | 4 |
| A.B. | 11 |

C.—Postgraduate Work Done.

| Subject. | Number of Persons Who Have Done Work in the Subject. |
|--------------------|--|
| History | 1 |
| Latin | 2 |
| Economics | 1 |
| Mathematics | 1 |
| Physics | 1 |
| Chemistry | 1 |
| Soils | 1 |
| Embryology | 1 |
| Histology | 1 |
| Zöology | 1 |
| Pedagogy | 1 |
| English | 1 |

D.—*Re* Easy Mixed Script versus Kuk-mun Text-books for Use in Higher Educational Work?

One person expressed a preference for Kuk-mun, seven for Mixed-Script, and the others expressed none.

We were greatly surprised to find from these statistics, that apparently the Educational Association takes no account of professional schools. We have at least two fairly well Established Theological Seminaries, and one Union Medical College. And we do not understand how they are left out of this account. Nearly all of the professors in these schools have high degrees, of one denomination or another, and several have done various kinds of postgraduate work; while a number of valuable medical books, and we think theological works also, have been prepared, and are now in use, while many others are nearly ready.

The question as to the use of mixed script or Kuk-mun,* which has been answered so indifferently, is nevertheless a somewhat vexed one, we should judge from the long and animated discussion which took place at the Presbyterian Annual Meeting, held lately in Pyeng Yang, with the result, we believe, of a pretty general consensus of opinion in favor of a kind of mixed script. That is to say, that, books should be prepared in the very best Kukmun, plain, simple clear, intelligible to any one who can read, with here and there an explanatory (?) Chinese character which shall save the pride of the Yangban, the official, and the old fogey, who think a book without Chinese is beneath them; and which shall thus fully comply also with official rules for the use of mixed script. For professional and scientific books too, where unanimity with China and Japan is imperative, in the use of technical terms, and names which in any case, must be coined for Koreans, and would be as unintelligible to the ordinary reader in Kukmun as in Chinese, these terms must necessarily be in the latter character.

But this can do no harm, the book will be just as legible and acceptable to the ordinary reader as without it, and can have no effect in discontinuing the use of Kukmun, but on the contrary will probably increase and popularize it; for men who would never see it unless in mixed script books, will in this way come to recognize and appreciate its worth.

And right here, just one little plea, for a rational way of writing and printing Kukmun. Every one knows that in the early days of English letters, there was no punctuation and no paragraphing, but that like Korean, the whole chapter flowed on in one uninterrupted stream. Every one knows too, with how much difficulty the most intelligent Koreans—not to mention our suffering selves—read a Kukmun book, while many poor women who have learned the character, are discouraged and hindered by the great difficulty of picking out the separate words. What a difference it would make in the women's classes, and in the reading in the homes, if this were simplified so that each word should stand by itself. How much the alarmingly large percentage of Koreans with defective sight, is due to the difficulty in deciphering their books, we will not venture to say, but no doubt it has much to do with it.

Then why in the name of all reason should we stick forever to this remnant of antediluvian times, we who know better, and whose own letters have been emancipated? Why not space our words, as well as paragraphs, punctuate our sentences, and give the poor reader a chance to draw breath?

Such a blessed reform, will confer an untold benefit on the poor and needy, of all classes, and will deserve the plaudits of the whole East, which we hope and believe will at no very late date, be using this gem of an Alphabet, hidden away for so many years in Korea. Then shall all China and Japan, the masses, the poor ignorant

* Native Korean Character.

peasants have their Bibles in a character which any old man can learn in a few days, a character which is their own, purely Eastern, kept in waiting all these years, for the time when the people should be ready to receive the priceless treasure of God's Word. Haste then and make straight in the desert this highway for our God, you who prepare the literature for the people.

I can hear you saying "But this method of separating words is not Korean." True, but we are not here to jealously preserve hindrances, because they are ancient and native, should it not rather be our fixed principle, that where *anything whatever sets itself as a stumbling block to the quicker progress of that all conquering Kingdom, it must go*, and all honor to him who first lends a hand.

Perhaps some of us will continue to shake our heads, and hesitate to interfere with "Korean custom," that revered old Bugaboo, which has been constantly held up to frighten us, since we first began to teach the people to sing hymns, and were solemnly charged in the name of "Chosun Punsock"* to forbear. Nevertheless the reform must come and we shall almost be ready with a *nunc dimittis*, when it does.

THE ANNUAL MEETING OF "THE GRADUATE NURSES' ASSOCIATION IN KOREA."

By Miss EATHER SHIELDS.

"The Graduate Nurses' Association in Korea" met in annual session at Ewa Haktung, Seoul, on October 7th, at 3 P.M. There were present: Active members, Misses Morrison, Cameron, Burpee, Campbell and Shields; associate members, Miss Wambold, Mrs. Hah, Miss Frey and Miss Marker. Miss Plummer and Miss Hillman, whose names were added to the list of associates, and Miss Snaively, were among the visitors. Dr. Ernsberger and Dr. Hall were with us for only a few minutes.

Miss Shields was in the chair, and Miss Morrison was Secretary. Miss Snaively gave us some piano solos, after which the meeting was opened by Scripture reading and prayer; the annual reports of secretary and treasurer were read and accepted, and three new members were received into the association: Miss Campbell of Pyeng Yang, Miss MacKenzie of Taiku, and Miss Helstrom of Syen Chun, all new arrivals in Korea.

Miss Ella Burpee then read a most interesting paper on "The Possibility of Establishing District Nursing in Korea." She expressed her thanks to older workers on the field who had helped her by giving their opinions on certain questions relating to the subject, as she felt she had not been here long enough to understand all conditions which might bear upon this work; but her intense interest and her experience in this line of nursing in and about Boston had made her eager to bring the subject up at this meeting. Miss Burpee said in part, "The need for district nursing is present, for there are many sufferers in Korea who on account of established customs will not leave their homes to receive Hospital care, and the result is a very high death rate.

The Korean in the home often has no care when it is most needed. But even

* Korean custom.

though all such sufferers should be willing to come to the hospitals for care, would there be room, or an adequate staff to attend to them all? The ideal way to establish this work would be to have it installed by a foreign nurse, one who knows the language and the Korean home life. Her position would be that of superintending the work of the Korean nurse, and also filling the place of a chaperon."

Miss Burpee considers a street uniform advisable.

Well qualified, under graduate nurses may often be sent, thus making this an important part of the regular training and giving an idea of what private nursing may be like.

When a foreign nurse cannot accompany the Korean nurse, there is an opening for a good Bible woman to go with her and do a grand service. It seems advisable that the nurse should always be accompanied by an older woman.

"The object of district nursing in our home lands is to give the sick poor the services of the trained nurse."

Some one thought it might be best to begin here by giving the services only where they could be paid for. There was free discussion on this point.

Miss Burpee closed the paper with the hope that the nurses who stay in Korea may soon see the way open by which the Korean sufferers in these little homes may receive the comfort and care of their own trained nurses.

In the discussion which followed the reading of this paper,—regarding the suggestion which was made that the nurse should first go only into the homes where her services could be paid for, the question came, "What of the sick poor in the meantime?" "Would the best people refuse the intelligent services of a good nurse because she also worked among the most poverty-stricken?" Mrs. Hah, with her definite interest in the work of the deaconess, and her intimate knowledge of life both in America and Korea, thought that the status of the nurse would not be lowered by it in the least. I do not think it is fair to suggest the possibility of such a thing, if you take into consideration the attitude of the Korean people toward their own poor. Where else can you find more respect for the aged, so few abject beggars, and such universal hospitality, as in Korea?

It is believed that the nurse will be personally just as safe in pursuing her rounds of duty in Korea as she is any where else. There is a great desire in many of the homes for the young women to be taught that which will help towards modern thought and methods, and this gives great opportunity to us to see that Hygiene and Sanitation and Home Nursing shall be a part of the new education. We are wishing that a series of popular lectures might be given, and papers prepared on many of the subjects which shall be most helpful in making more intelligent and thorough the care of the home.

Mrs. Harrison, of Mokpo, and Miss Lillingston, of Chemulpo, sent greetings; Miss Cameron told us of some class work for women which she had done in or near Taiku, studying with them the care of children and other important subjects. She was asked to bring to us at a future meeting some of the papers she had used.

The serving of light refreshments by our hostesses during recess, the re-reading and further discussion of Miss Burpee's paper, and the arrangement for the next Annual Meeting to be held during September, 1910, at Severance Hospital, were items on our programme. An election of officers for the coming year resulted as

follows: President, Miss Shields; Vice-President, Miss Campbell; Secretary, Miss Morrison; Treasurer, Miss Burpee.

The Association then adjourned to meet in Seoul, September, 1910.

THEY PRAYED THROUGH.

The ——— Church had long been needing a new home. The people had out-grown their present quarters four years ago, and over three years ago a large fraction of the believers were standing out of doors around the windows, to make room for enquirers and new comers who were crowding in.

It had long been decided to sell the present building and its site, and with what money they could raise in addition, to build one larger and more commodious. But political and civic changes brought about a situation which made it impossible to sell, while not only was their present site too small for additions, but the locality was no longer desirable, so they had to face the problem of raising enough money for both site and church.

Just at this crisis the missionary in charge broke down, was obliged to leave the country, and was detained away three years.

During all this time the church continued to grow steadily, so that it began to be said, there was no use in asking new believers to come, for there was no place to receive them, and this tho the congregation had divided, the men meeting first and the women after they were through, each company filling the building.

In the second year of their missionary's absence they raised over 1,000 *yen* toward their new church. This bought the site and laid the foundation, but alas, no more. They were after all not a very large body, or very rich. There were not half a dozen who had an income of over \$10 gold a month, most of them living on \$4 a month or less. It is the oldest church in the city and tho it has an attendance now of not over 400, has sent off colonies in every direction, two large churches in the city are its off-shoots and a couple of suburban churches only a short time since part of its membership, fostered and cared for by its people, the result of its evangelistic work, were only recently set apart as separate organizations. During the absence of its missionary pastor, some six or seven of its best leaders drifted away, to other cities, or churches, one fell into sin, two became the right hand helpers of other missionaries. Yet under all these trying circumstances they *lived*, and not only lived but *grew*.

The little congregation supported two church day schools, one for boys and one for girls, with eight teachers,—not all of whom were paid however—two evangelistic workers, a man and woman, and took care of their own poor, in addition to their regular running expenses, amounting in all last year to \$519.94 gold. The gift of nearly \$700 gold for site, the year previous was of course outside of this.

When the missionary returned, the case seemed almost desperate. Services must be held Sunday mornings continuously from 9. A.M. till 2. P.M. to get in Bible class as well as morning service, for distances are too great for many of them to return in the afternoon and evening too, and such a time would come just at the regular afternoon supper hour.

The women cannot be ready with the children at nine, so coming to the second

service they many of them reach the church before the men are through and often have to wait out of doors in biting wind, or blazing sun, till the men have gone.

So it was very bad in every way, how could a church go on like this, yet whence was the money to come? They must build the church themselves, but how? So not knowing or seeing but believing, they continued to take it to God in prayer. He could and would help, "in some way or other they knew the Lord would provide." While they prayed it occurred to the missionary that as a temporary makeshift, they might perhaps use a shed which had been the home of the Y. M. C. A. before its present building was erected. So he asked a Chinese carpenter who *happened* (?) to be in the house on other business, what it would cost to move the wooden structure and put it up on the church site.

The carpenter protested against doing this. He urged it would be unsatisfactory and cost more in the end. "Why not put the church up at once?"

"The people are poor, they cannot raise the money now, and we believe it is best for them to build their own church, if it were right to use foreign money, there would be no trouble, but we cannot do that," was the reply! Now this Chinaman is a Christian, and he answered that he too thought that was the right way to do, but that he would like to help them, and that as he had plenty of bricks and lumber, and his men would not be very busy this winter, he would go on and put up the church for them, letting them subscribe as much as they could, to be paid in, in small sums, monthly for two, three or four years.

Now if an angel from Heaven had come with the money, we couldn't have been more surprised. But had one come with *money* I doubt if we could have taken it. But God had sent His angel in the form of a Chinaman, in a way to help and not hurt, and he looked more beautiful to us, with his dear pigtail, smiling brown face and plain blue clothes, than any dozen common angels with wings and halos. We saw the halo all right thro the tears in our eyes.

Nothing would suit him either, but to make it of the best, putting the galleries in now too, tho we meant to do that later. He isn't a rich man by any means, but *he knows Christians* and he is ready to trust them, and glad to help them. But best of all we know, that God sent him and put the thought in his mind and the will in his heart.

So a meeting of the Chay-chick-whey* was forthwith called, and of course there were one or two doubting Thomases, who shook their heads, and said, "O! how can we ever raise all that money?" Then rose up a man who had been foremost in building the first church. "How can we raise the money!" he exclaimed, "Why the thing's done!" "You cannot call *this* hard. Do you remember when we put up the present building, and it was to cost 1,000 *yen* and we only had 20 *yen* to start with, and we were only a little company of fifty or sixty people all told?" Yes, the missionary remembered and how the foreigners had expected to raise the money among themselves, and this man's faith had shamed them when he said in response to their doubts, "Why you can't call anything impossible that God has to do with." Since that time Ye Chipsa has waxed a little cold and worldly, absorbed in getting money, but now, this wonderful way opened by God as it were through a very sea of impossibility, had aroused him. He came to the

* Church O Board.

front with something of his old zeal, fire and faith, and guided the trembling "Chay-chicks" to a series of the right sort of resolutions.

So on the following Sunday with a neat little model of the church, they presented the matter to the people. Six men were stationed at intervals on the floor, to give printed pledges to be signed, only to those who asked for them. No one need announce aloud what he or she would give, no one was personally solicited. A few promised five *yen* a month, *very* few, from that to five *sen* ($2\frac{1}{2}$ cents) a month, first the men, and then the women, who would save it out of their rice, and fire, and clothes, here a little there a little, and they promised that first morning, with many more to be heard from, over 3,000 *yen* to be paid little by little, for three years. For as a million souls are to be won this year, there must be a place for them to meet and worship in, and "*He withholdeth no good thing from those who trust Him.*" The people have "prayed through" thus far and we think they will to the end.



